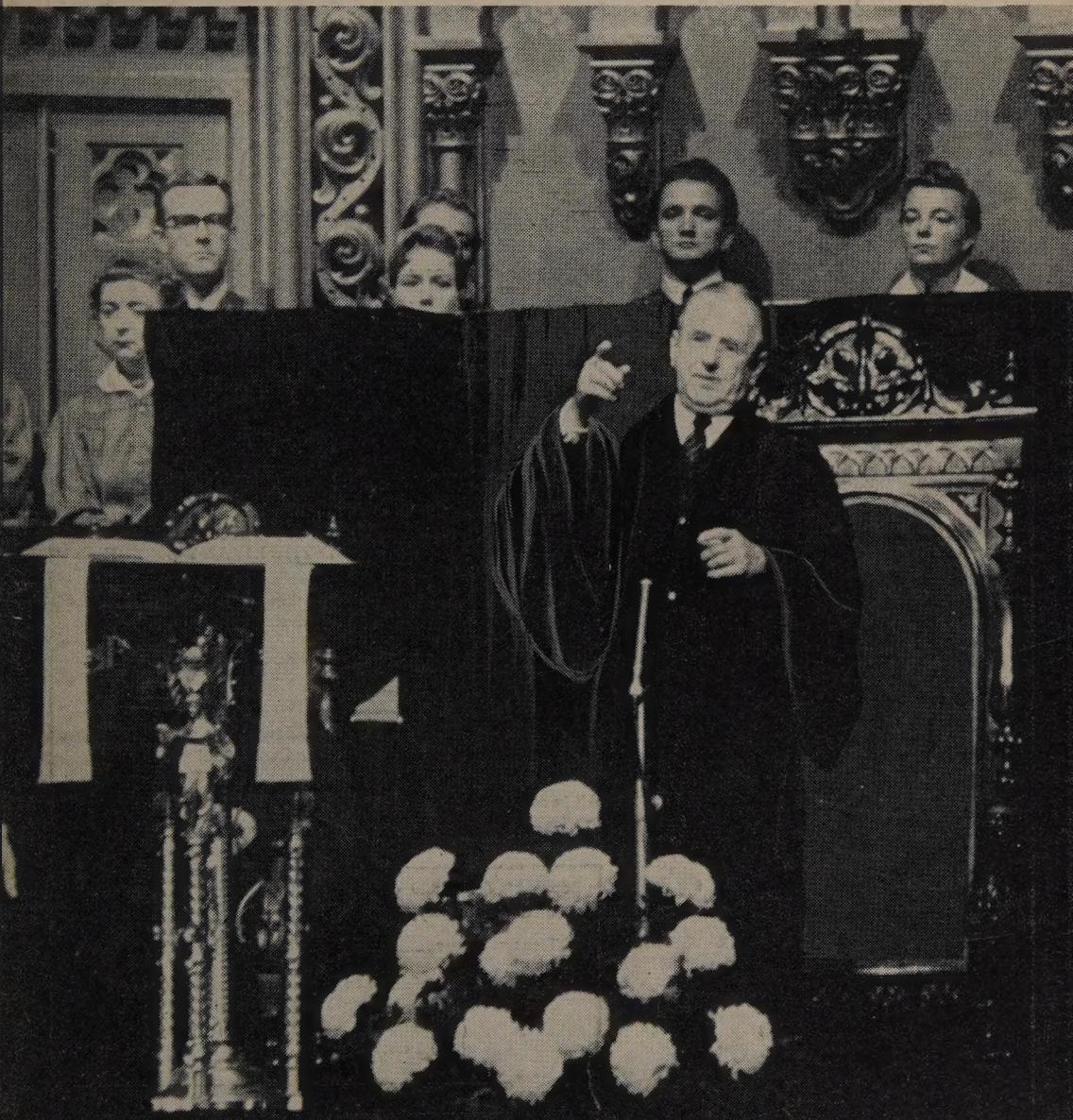


INFORMATION

THE CATHOLIC CHURCH IN AMERICAN LIFE

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- PLANNED PARENTHOOD'S MOUNTING INFLUENCE
- WHY PROTESTANTS FEAR CATHOLICS



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THE CATHOLIC CHURCH IN AMERICAN LIFE

NOVEMBER, 1960

VOL. LXXIV, NO. 11

INFORMATION ARTICLES

Why Protestants Fear Catholics	2	Gustave Weigel, S.J.
Married Deacons May Be Revived	11	James McVann, C.S.P.
Planned Parenthood's Mounting Influence	16	Joseph Dean
The Playwright Who Gambled	32	Robert Southwick
He Helps Latin Live Again	44	Charles Morrow Wilson

INFORMATION DEPARTMENTS

Inside Information	28	
Inside Information on Entertainment	42	J. D. Nicola
Inside Information on Books	51	Virginia Kendall
Book Reviews	53	
Information Center	62	John Ziegler, C.S.P.

COVER: Rev. Dr. Norman Vincent Peale, addressing a Protestant congregation in New York City recently, admitted he lacked wisdom in aligning himself with a group that doubted Senator Kennedy could resist Vatican pressures (*New York Times* photo).

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"No man can serve two masters;
for either he will hate the one,
and love the other; or else he
will hold to one, and despise
the other." (Matt. 6: 24.)

Can
Roman
Catholics
Be Loyal
to Both



AMERICA
and the
VATICAN?



WHY PROTESTANTS FEAR CATHOLICS

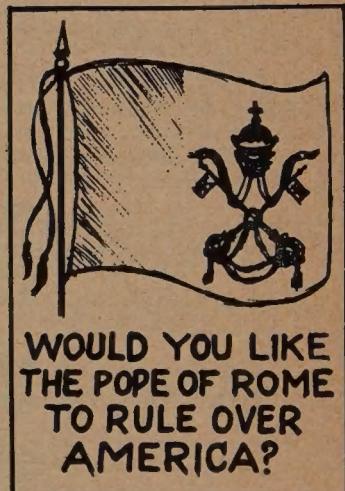
by GUSTAVE WEIGEL, S.J.

LOOMING LARGE in fears of Protestants is the "Catholic threat."

Some Protestants are quite paranoiac about it. They see that strange but powerful force, the "Hierarchy," gathered in secret council somewhere in the depths of the large cities plotting carefully the destruction of the faithful sons of the Reformation. They have unlimited funds at their disposal. Every Catholic obeys both them and the Jesuits, clever rogues without conscience but with great learning and ability.

Excerpts from *An American Dialogue*. Copyright © 1960 by Gustave Weigel and Robert McAfee Brown. Published by Doubleday & Co., Inc.

WHY NOT A
CATHOLIC FOR PRESIDENT



This article was written at the time that Kennedy was the only Catholic candidate aspiring for the Presidency, but since then another Catholic has spewed forth for that office, and before the nominating convention others may grab for the prize. However what is said here will serve to embrace any and all Catholic candidates for ANY political office.

Needless to say, this picture makes one's hair bristle. I don't have to tell the balanced Protestant it is the vision of a mind suffering from malfunction.

The "hierarchy" is the sum total of Bishop Smith, Bishop Jones, Bishop Brown, and their two hundred colleagues. They are administrators of regional churches bedeviled with many problems and vexed with insufficient personnel and income. When you meet any one of them, just about the last thing you can imagine is that he is a conspirator.

As for the individual Catholic, he is not listening all day long for a command of his bishop. The average Catholic is as much concerned about the Bishop as he is about the judge on the Supreme Court bench. Of course he holds him in reverence and is ready to obey his ecclesiastical directives but this produces no tension nor an abiding sense of expectancy.

As for the Jesuits, in my experience I have not found them either ruthless or diabolically clever. It is a very human group with all the diversity one finds in any group. I just cannot understand how anybody could see in them any threat.

WE NEED NOT worry about the lunatic fringe of the Protestant community. Every group has its lunatic fringe and the collectivity should not be judged by it.

But there is a Protestant fear of Catholicism to be found in

the sane and sound Protestant. This fear is more significant.

It seems to be characteristic of Protestants to see a danger for themselves in Catholicism. There are some historical justifications for this fear. The days of the Reform saw the death of Protestant martyrs. Traditionally Catholic cultures offer no welcome to Protestants but rather much hindrance. (But let Protestants not forget that many a Catholic was drawn and quartered on Tyburn Tree, nor is the Catholic decked with garlands as he walks into towns of the Bible Belt.)

Yet the facts of our American situation do not give grounds for Protestant alarm. Out of 180,000,000 there are some 40,000,000 on the active lists of Catholic parishes. In addition there are maybe some 15,000,000 inactive, merely nominal, Catholics in the country. Both groups combined do not make up a third of the American population.

Church-affiliated Protestants number over 60,000,000 and unaffiliated Protestants may well reach the total of 30,000,000. In combination the two groups make up a community of 90,000,000 members, more than one and a half Protestants to every Catholic. In addition there are some 25,000,000 Americans who belong to neither camp.

It is of course true that Protestant strength is weakened by the many divisions within it. But if there is an unequivocal question of Protestant versus Catholic, on that issue all Protestants will

form a united front. Hence there is no chance of Catholics taking over even with the aid of the halberd-bearing Papal Swiss Guard. This is so obvious one wonders why the Protestants even worry about such an eventuality in any foreseeable future.

WITH THESE DATA clearly before all the country, why is the Protestant afraid of the Catholics? Of course he has seen the ancient strongholds in New England and the Middle Atlantic States lost to him. Boston, Providence, New Haven, New York, Philadelphia, and Pittsburgh today have anything but a Protestant color.

The rural areas are still in large part Protestant but the country as a whole is every day becoming more urban, and it is in the cities that the Catholics have their strength. This has produced a change and this change has frightened the Protestant.

THE PROTESTANT fear shows up in restricted areas. There is no general effort made to keep Catholics out of positions of communal responsibility. No one is surprised or even much annoyed that the mayor of New York City should be a Catholic. State governors are frequently Catholics. Army generals, ambassadors to foreign countries, justices on the Supreme Court, congressmen and senators, members of the President's cabinet, presidents of state universities, scientists, and literary figures can be of the

Church of Rome without giving Protestants too much worry.

But there is one place which they try to close off to the Romans—the presidency. Obviously, this is because of the symbolic value of that post. If the Catholics can properly hold all the other posts, surely there is no reason why they could not hold the constitutionally limited post of chief executive. Yet logic here gives way to fear.

THERE IS something degrading in the current Protestant baiting of the Catholic aspirant to the presidency. Other candidates are not humiliated by the inquisitorial scrutiny of Protestant groups. There is no objective need for it.

If a pious Orthodox Jew were to run for high office, I doubt if it would occur to anyone that he might be in danger to the pork industry. Sunday would still be our day of rest, even though the president might worship on Saturdays. We take it for granted that in the Jewish religion there would operate principles whereby he could accommodate his religion to the national cultural patterns without violence being done either to personal piety or public responsibility. I say that we would take this for granted because it is reasonable to do so. Why should reasonableness suddenly be out of place if the presidential candidate is a Catholic?

What is more irritating is the implicit demand made by some Protestant groups that the Cath-

Anti-Catholic prejudice against a Catholic President stems from Protestant fear

olic presidential candidate declare that he is Protestant enough to refuse to be guided by "the Hierarchy." Imagine the howl which would make the welkin ring if some atheist group were to demand that a Protestant candidate declare that he owes no allegiance to the Bible!

Still it is not reasonable for the Catholics to become angry. The anti-Catholic prejudice displayed by many Protestants in the question of a presidential election is not something logically derived from Protestant faith. It comes from Protestant fear.

The President of the United States is a political figure with a political task to perform. But he is also a symbol. He is mightier in his symbolic function than in his political role. This latter he can share with many men who will work with him. However, no one, not even his wife, can share with him his symbolic action.

There has never been a President who was not in some sense a Protestant. Many have not been deeply religious. Some belong to no church. Yet they all had some willed link with Protestant religiosity. In consequence they manifested to the world that this was a Protestant land.

If a Catholic goes into this office, the world will know that ours is not a Protestant land. Of

course in its constitutional substance it isn't. As a matter of concrete fact the nation is not controlled by the Protestant churches — and never was. Yet the culture of the new country is Protestant just as the culture of Cuba is Catholic.

Now cultures evolve and in their evolution they do not maintain the values which were their root. But it always remains true that the roots were such and such, and that these roots have an influence in the culture as it later develops.

IT SEEMS TO ME that every American Catholic should understand the situation of the American Protestant. America is becoming something different from what the nineteenth-century evangelical knew. The evangelical and his Protestant brethren of all denominations cannot help but think that the de-Protestantization of the land is bad. They cannot help but believe that they have an obligation to keep things as they were.

Since such is their belief, they certainly will do something about it. Protestantism is vague in its outlines, but all will agree it does not include Catholicism. There then comes the logical necessity of keeping Catholicism from running things — and the President is the symbol of running things.

Perhaps the Protestant fear is deeper than the one caused by the loss of dominance over the American scene. The Catholic by the Faith which makes him Catholic believes that his Church will endure until the end of time. I suspect that the Protestant has no parallel conviction.

Only recently we have heard Protestant prophets announcing the end of the Protestant era. They did not mean that the Protestant churches would suddenly disappear, but they certainly did mean that the Protestant principle would be embodied in new frameworks. To a Protestant not inclined to nice distinctions this message can only mean the end of the Protestantism he knows, and this thought for him must inspire fear.

The Catholic simply rejects as credible that his Church will die. His Faith is bolstered by the memory of the unending chain of vicissitudes which have constantly threatened the very existence of his Church but yet have been incapable of bringing her down unto death.

The Protestant is not afraid of his Catholic friend and companion. On this level of living together there is usually no friction. The picture of papal forces deluging the country never includes the image of the Catholic next door.

Neither Catholic nor Protestant can conceive the other to be part of a conspiracy against him. When the notion of conspiracy comes into awareness, the

conspirators are always the faceless "they."

It is so unfortunate that a presidential election should bring out the notion of the "Catholic threat." And it does so with the signs of fright.

We are a long way from the mud-slinging of the last century. Grotesque accusations are no longer hurled at the Catholics. Today every one cultivates the style of sweet reasonableness. But basic distortions of facts and doctrines are still the substance of accusations.

IN OUR MOMENT two Catholic positions are being flooded with attention. The Catholics object to artificial contraception, and their position on the relations of Church and State are declared un-American. In both instances there is no great effort made to understand the Catholic position.

In this country the Catholics as a plain matter of fact are not "outbreeding" the Protestants. Catholic birth rate and Protestant birth rate are not significantly different. There is no Catholic plan to overcome the Protestants by a victory through baby-cribs.

It is well known that the Catholic Church considers continence, even in married folk, to be better than the perfectly good use of the marital right. The Cath-

LUNATIC FRINGE ANTI-CATHOLIC HAT
LITERATURE, SOME OF IT EXACT COPIES
OF LEAFLETS CIRCULATED DURING
SMITH'S TIME, ARE BEING CIRCULATED
IN QUANTITY DURING THE 1960 CAMPAIGN

olic stand against artificial contraception is not inspired by a desire for an ever increasing population. All those who have read Catholic moralists will note that this phase of the question is hardly considered. Their stand is neither foolish nor Machiavellian and it was the general stand of Protestants themselves less than 50 years ago.

Nor is the Catholic demographer blind to the problem of "population explosion," but he refuses to be carried away by hysteria. Procreation is a very complex phenomenon, an action with many dimensions. It is certainly more than an economic question, though it is also an economic question. Anyone, Catholic or non-Catholic, is stirred by an esthetic sense which finds to some degree repugnant the studied and contrived deviation of the procreative act. The whole thing has something sacred about it, and it should not be profaned.

ONE OF THE ELEMENTS operative in the hue and cry about birth-control is the fear of the possibility of the Catholic Church's assault on non-Catholic liberty. This fear is very strong in Protestants. They will tell me that history has taught them that this fear is justified.

The confused historical evidences need not concern us here. It is, however, important for the Protestant not to remove the real or imagined threat by becoming himself a threat to the

freedom of the Catholic. I sometimes feel that the birth-controlers are not only fighting for their own right to practice contraception but just as much to make the Catholic practice it, or at least give his moral approbation to those who do.

IN THE QUESTION of the relations between Church and State, strange as it may seem, Catholics and Protestants do not differ on the basic principle involved. Both Protestant and Catholic agree that the State is not the last authority for action. They both agree that over the imperative of the State there is the imperative of God, and when there is a conflict between these imperatives, the imperative of God is final, so that the imperative of the State loses its obligational force.

The Witnesses of Jehovah will not salute the flag nor will they permit blood transfusions, no matter what be the State law. The Quaker and Mennonite will not bear arms. Actually our courts have recognized their right in so doing. Those who do not share their faith think that God does not command what the Witnesses and Quakers declare He does, but they will admit that if God did command it, then the Witness and the Quaker are right in their refusal to obey the law.

What separates the Catholic and the Protestant is the manner of knowing the will of God. The Catholic learns that will from the teaching organs of the Church.

Haunting Protestants is a fear of the death of the Protestant religion

The Protestant theory supposes that there is a more immediate communication of God to him.

When the Protestant objects to the Catholic's approach to the will of God, he is not offering a different doctrine on the relations of Church and State. He is only objecting that the Catholic is Catholic and not Protestant. The average Protestant is perhaps annoyed with a Witness of Jehovah—but he rarely gets angry. Against the Catholic there is a tendency to get angry. Once more I think fear is playing a part in the emotional reaction.

In America, there is a true Protestant tolerance operative but it derives not from Protestant faith but from Protestant indifferentism. So many Protestants say and believe that one church is as good as another, that each of us is going to God according to his own way. The stronger this belief is, the more tolerant the Protestant and less Protestant. This wide-spread lack of deep commitment must bother the convinced Protestant. But there is little he can do about it.

If the clergyman attempts anything like excommunication, the outcome will be either a schism in the congregation or the removal of the pastor. The congregation in general rules the official. His guidance is subject to the will of the group.

This arrangement makes for

impotence. Impotence of itself does not make for fear. Where all are weak, the weak need not be afraid. But the presence of one strong group does arouse fear.

TO SUM IT UP, I believe that there is a double fear in American Protestantism. The deeper one is the fear of the death of Protestantism, a haunting awareness of its own mortality. This fear makes the Protestant nervously vigilant against any possible threat.

The looming giant of Catholicism is always contemplated and always with suspicion. It seems to be by historical tradition the main foe—not communism, not nazism, not rationalism, not secularism, not naturalism, not neopaganism. The Protestant naively believes that he can come to terms with these lesser threats. American Protestants often see great possibilities in Communist Russia.

It is surprising how many Protestant clergymen on their return from Moscow are pleased with what they find there. Yet it must be no easy thing to be a Protestant in the Soviet Republics. Is it possible that Protestants breathe more easily because the Russian Orthodox Church (so much like the Roman Catholic Church) has lost its power?

The fear of the Catholics is

all the more uncomfortable because Protestantism cannot live without Catholicism. The Protestant protest is not merely against idolatry and ungodliness. Historically it has always been a protest to this or that feature of Catholicism, or against the Church *in globo* with all its works and pomps.

Yet if Catholicism were to go, Protestantism would go with it. Catholic doctrine is necessary for the definition of Protestantism. If Catholicism were to go, the movement of Protestantism would be in all directions with no possibility of circumscription. The stabilizing interplay of centrifugal and centripetal forces within Protestantism would disappear because there would be no Catholic center of reference. There would take place a dissolving dispersion. The center of Protestantism is not within itself but in the Catholic Church.

The second fear of Protestants on the American scene is their possible loss of political and cultural dominance. As a matter

of fact this dominance is already lost, but so many Protestants are unaware of it.

The fear becomes dynamic especially on the occasion of presidential elections. The symbolic value of the presidency as an index of American religious commitment rouses Protestants to effort, and the effort is negative. They begin to harass the Catholic candidates with irrelevant guerilla attacks. An appeal is made to the unvoiced principle that America is a Protestant land.

If it is, obviously there can be no Catholic president. But the hypothesis is not openly defended, though it is secretly believed. Yet the hypothesis is false both in constitutional principle and in actual fact. The Catholic is dealt with unjustly but the Protestant pays no heed to that. And then he wonders why the Catholics are not more friendly.

This second fear is less significant than the first but in America it can be more visible and more urgent. ■ ■ ■

■ ASSUMING THE POPULATION of the world, in exact proportions, could be reduced to one town of 1,000 people, there would be 60 American residents. Yet these 60 would receive half the income of the entire community with its other 940 citizens dividing the other half.

Some 330 in the town would be Christians, about 200 of them Catholics. 670 would not be Christians. Half of the population would not have heard of Jesus Christ while more than half would be hearing about Karl Marx. The American families would be spending about \$850 ■ year for military defense but less than \$4 a year to share their Christian faith with other members of their community.

*The shortage of priests has prompted a
re-examination of the role of deacons.
Some authorities claim permanent deacons
would help solve the vocation crisis*

Married Deacons May Be Revived

by JAMES MCVANN, C.S.P.

CATHOLICS WOULD find it strange if married men, living with their families in the parish, were to be given authority to distribute Holy Communion, perform solemn baptism and preach at Mass.

This eventuality is most unlikely in the United States. But in some countries, perhaps within our own times, married men who have no intention of going

on to the priesthood will be performing these duties now reserved to priests.

Such men would not be laymen. They would be deacons, having received the sacred order of diaconate. They would serve the Church in much the same way deacons served the Church up to the time of the early Middle Ages.

Especially within the past four

years, some of the bishops in mission territories as well as certain priests in Europe have been urging a restoration of the diaconate as it functioned in the early days of the Church.

The reason for their urgent pleas is the acute shortage of priests in their lands. They have been encouraged by recent developments, and it appears quite possible that the matter will be raised at the forthcoming Second Council of the Vatican. With a favorable report from the council, the diaconate of the past centuries may be revived.

LIKE BISHOPS AND priests, a deacon at his ordination receives the Holy Ghost and the power to perform certain liturgical functions—especially to assist the celebrant bishop or priest at solemn Mass and, with permission, to baptize solemnly, preach and distribute Holy Communion.

In practice today the diaconate is a step toward the priesthood. That is because the Church requires all its lesser clergy—deacons, subdeacons, those in minor orders, those admitted to the ranks of the clergy by first tonsure—to intend to get on to the priesthood.

This requirement in the Code of Church Law has been standard practice for many centuries. A deacon is in transition. He is a seminarian in the last six months or so of his training for the priesthood.

But for the first millennium the Church had a different ar-

rangement. For many clergymen the diaconate was a stable condition. A man remained a simple deacon all his life.

The word “diakonos” means a servant. Modelled on the seven men ordained by the apostles to serve tables and take care of the Church’s poor, deacons were assistants to the higher clergy. They served at the altar, chanted the gospel, kept order at the services, administered the funds set aside for the needy, and helped with the instruction and baptism of converts.

As the Church spread out from the cities, in some places deacons shared in the evangelization of the countryside. They were married men or single, depending on the standard of life required of the priests. St. Patrick in his *Confessions* says that his father was a deacon.

DEACONS CUT quite a figure in those early centuries. Large churches had seven—perhaps in memory of the original seven of the apostolic creation.

Rome had as many as four at the major basilicas, and one each at the other principal churches. Besides them, Rome had regional deacons who managed the sacred charities of the city’s seven districts. In the Greek Church under the Emperor Justinian, the Church of the Holy Wisdom in Constantinople had 60 priests and 100 deacons on its staff.

In time priests took over the liturgical and managerial work of the deacons. In the West the

Deacons could ease the priest shortage in parts of Europe and in mission areas

idea of a permanent diaconate was lost except in rare cases. St. Francis of Assisi, for example, remained a deacon until his death.

Traces of the permanent diaconate did remain until the year 1918 in Rome's cardinal-deacons, who needed only to be in deacon's orders. Two great papal secretaries of state in the nineteenth century, Cardinals Consalvi and Antonelli, were not priests.

THOSE WHO ARE urging the restoration of a permanent diaconate see usefulness for it in those areas where the shortage of priests is so acute.

Both Bishop Wilhelm Van Bekkum, a vicar apostolic in Indonesia, and Father John de Reeper, assistant general of the Mill Hill Society for Foreign Missions which works extensively in Africa, strongly favor native deacons to supplement the work of priests.

In many areas, as the missionary bishops and priests point out, a strong parish life is vital to nourish the faith of converts in the midst of their pagan neighbors. This is especially true of villages where social life is linked so closely to local idolatry.

The decline in Catholic missions is partly due to a lack of parish life. To strengthen their faith, Bishop Van Bekkum finds,

new Catholics need abundant liturgy, devotion and instruction.

Because there are so few priests covering large areas, the missionaries can visit individual villages only infrequently. Catechists are useful only to a point, and observers say their effectiveness is declining. If a deacon were stationed at a mission post, he could distribute Holy Communion in a way that, while not the Mass, can be a warm liturgical service. He could baptize in the full ceremony of the sacrament, instruct, perform marriages, pray over the sick, bury the dead. When the priest comes, the deacon could help him celebrate the liturgy with added dignity.

Deacons for this purpose would be chosen from men of blameless life. Since they are placed for good in their home environment, they could be married.

Would it mean a decline in native vocations to the priesthood? Perhaps at first, say the promoters of the idea, but in time a deacon's family would be the nursery of priestly and religious vocations. Father de Reeper wants deacons of this kind only as a temporary provision, until enough priests are on hand for a normal parish life.

WHILE THE MISSION field is one area where priests are in short supply, it is not the only one. There also are the thinly staffed

dioceses of Europe. Ever since World War I, parts of France have suffered from a dearth of priests. And after World War II, Catholics by the hundreds of thousands fled from Eastern Europe to the dioceses of central Germany, already understaffed in priests because the area was predominantly Protestant.

A noted Jesuit, Father Joannes Hofinger, has pressed for permanent deacons in this "diaspora"—a name anciently used for the Jews scattered through the Hellenic world. He takes some encouragement from what the late Pope Pius XII said at a World Congress for the Lay Apostolate:

"We know that some thinking is being done concerning the introduction (of deacons) conceived as an ecclesiastical function independent of the priesthood. The idea, at least today, is not ripe." But then he added, "the idea should one day ripen."

The fact that the question is being opened for discussion by competent people in Rome may indicate the day is nearer at hand.

Father Ives Congar, a French theologian, asks for permanent deacons in his own country. Among the men of France dedicated to various kinds of Catholic Action he thinks that many would give even finer service if they were engaged to the Church by the high ties of Holy Orders.

Similarly a Father Winninger asks for the same favor to men working in *Caritas*, Germany's

general agency of social work. He also finds a place in France for permanent deacons.

After the unsuccessful experiment of French priest-workers a few years ago, Cardinal Pizzardo of the Roman curia wrote to Cardinal Feltin of Paris, "The Holy See considers that labor in factories and shipping yards is at variance with the life and duties of a priest."

Speaking in the name of the Roman curia, Cardinal Pizzardo suggested "the creation of one or more secular institutes composed of priest-members and lay members. The latter can work in factories without other time limitation than what their spiritual life and health require."

Father Winninger believes that in addition to lay workers exercising a Christian influence among factory employees, here is a good spot for deacon workers.

SOME AUTHORS talk about "lay" deacons. The term is a misnomer. All men engaged in the Church's sacred mission to rule and sanctify the faithful are clergy. So would be these deacons, even though they lived with their families and supported themselves by ordinary labor.

All promoters of the idea agree that these deacons, at home or in foreign missions, can be married men. Living stably in ordinary society, they will be finding their livelihood among other men. It is best that they live in the strength of their own families.

What will an ecumenical council think of all this?

It may table the idea because, to use the words of Pius XII, the time is not ripe, and a council cannot wait for the time to ripen.

Or the consiliar fathers may do what the Council of Trent did with some proposals—refer them to the Pope, with or without recommendations.

Or they may be so impressed with the case presented by the missionary bishops among them that, the Holy Father approving, they may try a permanent diaconate, even of married men, in mission territory where the bishop finds it helpful and asks for it.

It is hardly likely at all that

the Council or the Holy See will approve any such arrangement for Europe in our times. There the practical need is not so acute, and the arguments in favor of appointing permanent deacons rest not so much on extreme need as on providing greater grace and dignity to a work already going forward—that of Catholic Action.

As FOR A REMOTER future, say 2000 A. D., movements such as secular institutes already approved by the Church may grow in a way to make the idea of permanent deacons, even married ones, easier for both Church authority and the laity to accept.

■ ■ ■

■ OLD POP PENNYBACKER went to the hospital for a thorough physical examination. First a nurse in a striped uniform came in and took his temperature. Then a nurse in a white uniform came in with some bottles and a needle and took a sample of his blood. Then a doctor in a white coat brought a rubber tube and pumped his stomach.

This kind of thing went on and on for days. Finally, early one morning, a woman in a blue uniform came into pop's room carrying a large bucket and a long-handled brush.

"Gosh!" yelled the old man in alarm. "What are YOU going to do?"

"I'm going to wash your transom, sir," she answered.

They're still searching for old Pop Pennybacker!

■ VISITOR: How did your horse happen to win the race?

JOCKEY: Well, I just keep whispering in his ear, "Roses are red, violets are blue—horses that lose are made into glue."

The Planned Parenthood Federation claims to have scored some recent successes. What kind of an organization is it? What do they preach? This article presents facts Catholics should know

PLANNED PARENTHOOD'S MOUNTING INFLUENCE

by JOSEPH DEAN

ON A WINTER NIGHT in 1913, a pale, red-headed nurse was called to a dingy flat on New York's lower East Side where, according to her report, a truck driver's wife lay dying from a self-inflicted abortion. The nurse felt partly responsible for it. Sev-

eral times the woman had pleaded with her for "the secret," but the answer was always the same: to give anyone "the secret" was against the law.

But after this night the nurse made a decision. Law or no law, women everywhere would be



MARGARET SANGER

told "the secret," lest they continue resorting to abortion. Or lest they die young and exhausted from too many pregnancies, as she was convinced was the cause of her own mother's death. She would tell them all how to practice birth control.

"It was like an illumination," she said. "There was only one thing to be done: call out, start the alarm, set the heather on fire! I resolved that women should have knowledge of contraception. . . . I would scream from the housetops. . . . I would be heard. No matter what the cost, *I would be heard.*"

Indeed she *was* heard. The red-headed nurse was Margaret Sanger.

As artificial birth control's most effective propagandist, she founded what became the Planned Parenthood Federation of America, an important instrument in effecting one of the most significant changes in modern American life: limitation of family size through contraception.

THE MOST RECENT comprehensive study of family planning in the U. S., published last year by investigators from the University of Michigan and the Scripps Foundation for Research in Population Problems, offers evidence of contraceptive practice.

The Scripps researchers questioned 2,713 white, married women between 18 and 39 years of age, selected as a cross section of 17 million wives in this age bracket. Of this number,

787 were Catholics. Although the sampling was small, and contains the dangers of projecting these figures to apply to the entire group, it does establish a high degree of probability.

Nine out of ten couples, it was discovered, are or will be family planners. The survey showed that seven of these nine use "appliance" methods and that half of America's family planners use these methods exclusively.

Probing closely the "influence of religion," the investigators did find that "religious preference is more important than any other social factor" in determining methods of family limitation.

Of the Catholic wives questioned, 57 out of 100 admitted some kind of family planning, with 27 of the 57 saying they use rhythm. Thirty of the 57 admitted to constant or occasional use of immoral contraceptive methods.

The Scripps survey would indicate, therefore, that in about 30 per cent of marriages in which the wife is Catholic, illicit types of birth control are used.

The tendency of Catholics to abandon the Church-sanctioned "rhythm" plan is illustrated when the survey shows: "Among fecund Catholics married at least ten years, 50 per cent have used a method other than rhythm."

Wider acceptance of the use of artificial birth control today by Protestants could be expected to result from the change in attitude taken by the Protestant

The year 1959 marked the emergence of birth control into the light of public debate

churches over the past three decades. Today they accept artificial birth control as legitimate moral practice, and are joined by endorsements from the medical profession, the courts, women's clubs, the Parent-Teachers Association and many other groups.

If there is a wider use of artificial birth control means used by Catholic couples, there is no corresponding change whatsoever in the teaching of the Church to justify their action. The Catholic Church informs its members that artificial birth control in every instance is sinful—that this is God's law made known through revelation and reason as well as the teaching of the Church.

Against economic, social and psychological pressures on the married couple, the principle stands unalterable. Where valid reasons for limiting the family exist and the couple does not wish to abstain completely, then periodic continence is the only means morally permissible.

Among the Christian churches, the Catholic Church stands alone today in maintaining these basic principles of traditional Christian morality. Propaganda for the new, majority-vote morality undercutting the Christian counsel of moderation and self-discipline in sex has PPFA in the forefront.

WHEN THE OFFICERS of Planned Parenthood Federation of America, Inc., selected its present Madison Avenue address, they showed a flair for the appropriate. In PPFA's budget, "information and education"—the "sell" campaign—takes priority over the local birth control clinics and contraceptive research.

Evidence of Planned Parenthood's non-stop drive for product acceptability is the title and theme of its 1959 annual report: "Breakthrough." The birth control movement's leaders, "Breakthrough" tells us, bless 1959 because it was "the year in which birth control emerged into the light of public debate."

Public debate—triggered by the "population explosion" and the Catholic Bishops' Thanksgiving Day statement opposing public assistance for birth control—is exactly what Planned Parenthood wants. PPFA feels it cannot lose because:

(1) the gallery is already packed in its favor, special thanks to the public opinion polls and "the continuous procession of vigorous statements by religious groups endorsing birth control";

(2) newspaper, magazine and TV handling of the subject will help bring Planned Parenthood's message to the "well over 10,000,000 U. S. married adults of childbearing age who are



about medically-approved contraceptives, uninformed or misinformed traception";

(3) the time is right for rallying the public behind PPFA's current objective: getting public health departments, welfare agencies and tax-supported hospitals to provide birth control services.

PPFA'S TALK ABOUT medically-approved contraceptives, its push for public health support, its activities that have reached international proportions, its running gun fight with the Church—these can be understood only abstractly until you take a close look at Planned Parenthood in action. The place to begin looking is in a local birth control clinic.

There aren't too many of them, actually—about 150 in only 26 states and the District of Columbia—some of them open just one or two evenings a month. The clinics or "centers," which supplied contraceptives to roughly 121,000 people last year (30 per cent of them Catholic, says PPFA) are run by local committees, which raise money and maintain minimum standards for affiliation with PPFA. These standards include supervision by a licensed physician and use of contraceptives approved by the Federation's medical committee.

People who go to the clinics are mostly young and in the low income brackets. Last year about 75 per cent were under 30, with salaries of less than \$75 a week. The charge for contraceptives

The Planned Parenthood people are not too enthusiastic about the newly discovered "pill"

varies from ten cents for hardship cases ("if we charge nothing they're liable not to be too serious about using them") to ten dollars ("those who can pay more would probably get what they need from their own doctors").

Though there are about 15 common methods of birth control being used by Americans, Planned Parenthood insists on the ones proved "safest." At the very bottom of its list is use of "rhythm" or the "safe period," though not technically a contraceptive.

Most PPFA references to rhythm include a comment like: "This method is accepted by the Roman Catholic Church but most doctors do not consider it very reliable." The second part of the statement is contested by many medical experts who contend that, when rhythm is practiced carefully and correctly, it is highly reliable with most women.

Higher up on its list is "the pill." Last May the U. S. Food and Drug Administration approved the marketing of "Envoid," an oral steroid tablet developed through research supported in part by PPFA grants. Taken every day for 20 days of the menstrual cycle, it has proved to be almost 100 per cent effective in suppressing egg development.

Since use of Envoid as a contraceptive involves deliberate and direct suppression of the normal reproductive function solely for contraceptive purposes, it is unacceptable morally.

And now that the pill has arrived, the Planned Parenthood people aren't exactly doing cart-wheels about "the great discovery." Yes, it's expensive (almost \$10 for a month's supply), but mass production should lower the cost. Yes, some unpleasant side effects (dizziness, headaches, vomiting) have been experienced, but continued usage or further research should remedy that.

It is the uncertainty of the long-range outcome that has stayed the shouts of *Alleluia* from PPFA. Will it, they ask, affect the sex hormones or child-bearing ability of the user or the user's children? (Planned Parenthood is against too many children but not against *all* children. Some of its clinics offer help in curing infertile couples.)

The U. S. agency has approved the tablet for contraceptive use by any one woman for up to two years only. Dr. Christopher Tietze, director of research for the National Committee on Maternal Health, three years ago told a Planned Parenthood conference something which also has helped cool the pill's reception: "I see no way by which we can say anything about the effect of



the steroid after, say, 15 years of use unless we have tried it for 15 years."

A Planned Parenthood spokesman threw in another drawback to the pill's acceptance as the "ideal" contraceptive. "I have a hard enough time persuading my wife to take the vitamin pills she needs every day. If she misses just one day with this new contraceptive pill she might as well not have taken any."

Candidates for "the ideal contraceptive" may, therefore, still be offered for PPFA's benediction. If moral and accurate means of determining the safe period should ever be perfected for everyone, could the only method of family limitation approved by the Catholic Church ironically become the method preferred by Birth Control, Inc.?

Possibly. But this would require such a gigantic overhaul of Planned Parenthood's propaganda machine as to dump the idea on the pile of improbability. The concept of temporary sexual abstinence has been kicked and pummeled so much by PPFA that an about-face now or in the near future would be terribly difficult to execute.

THE SLANT OF the Planned Parenthood message has always been toward the wife and her right to sexual happiness without the worry of unwanted pregnancies. Next in importance is the chil-

AT A BIRTH CONTROL CLINIC, A PATIENT IS USHERED INTO THE DOCTOR'S OFFICE.

dren and their right not to be born into a family where they cannot be loved and properly cared for.

With the motto, "Every Child a Wanted Child," Planned Parenthood pictures the ideal family as one in which all the smiling children have been properly spaced to accommodate the wants and needs of the smiling parents. In contrast to this picture is the other one they present of furrow-browed parents bickering about financial problems, the children crying for some reason or other, the marriage floundering, the unloved kids on the sure road to juvenile delinquency.

The "population explosion" has definitely added to the PPFA

arsenal, but the "woman's angle" remains propaganda weapon No. 1. Planned Parenthood's stand on abortion is typical: they're against it because it endangers the life and health of the mother. PPFA is for legalization of abortion, however, so that proper medical supervision will reduce the risks to the wife. On sterilization: ". . . drastic problems sometimes require drastic solutions."

PLANNED PARENTHOOD's doting affection for womanhood is inherited from its own mother, Margaret Higgins Sanger Slee, at 77, PPFA's honorary president and an active worker in international birth control. A product

AT THE MARGARET SANGER RESEARCH BUREAU IN NEW YORK,
A NURSE GIVES INSTRUCTIONS TO TWO PATIENTS.



of the women's suffrage movement, she has looked on her birth control crusade as a semi-spiritual cause; she preached "the religion of free motherhood"; her quest for an effective chemical contraceptive was "my search for the Holy Grail."

Birth control was by no means a Margaret Sanger invention. She is the mother of American birth control not because she conceived it but because she promoted it so zealously through her National Birth Control League, the old corporate title of the movement.

SHE HAD unknowingly prepared for the mission as a child in Corning, N. Y., where her actress ambitions led her to recite Shakespeare to sculptured statues in the cemetery; where her mother, a lapsed Catholic, died at 48 after 11 children; where her father, a freethinker, drew the enmity of the Catholic Church for sponsoring talks by agnostics Robert G. Ingersoll and Henry George.

Not long after that winter night in 1913, she put aside her three children and husband (divorced him in 1920 and married a millionaire a few years later) to "scream from the housetops." She traveled to England, France and Holland where she collected, in order: statistical arguments to prove "poverty and large families go hand in hand"; contraceptive devices and information available in America only to "the rich"; and first-hand knowledge

about the organization and operation of birth control clinics.

She used these to challenge the Comstock Law, which classified contraceptive material and information as obscene. Gauntlets with which she dared the Government to a duel were her birth control monthly, *Woman Rebel* (it defined a woman's duty: "to look the world in the face with a go-to-hell look in the eyes"); a how-to pamphlet, *Family Limitation*; and her first birth control clinic, established in Brooklyn in 1916.

Public opinion or her "screaming" or a combination of both soon made it possible for her to plan a three-month nationwide tour, the legal barriers no longer a major problem. Birth control was on the road and on the move.

ALTHOUGH OF ADMITTED radical bent, Margaret Sanger early saw the need for rallying conservative, respectable organizations behind the movement, the better to fight "the opposition." So when the Federal Council of Churches of Christ in America came through with a favorable report on birth control in 1931, she hailed it as "the most significant step in the history of the cause."

Through the years Planned Parenthood has continued to cultivate the Protestant clergy. Last November it organized its own "Clergymen's National Advisory Committee," headed by Episcopal Bishop James A. Pike.



WHILE AWAITING HER TURN IN A CLINIC RECEPTION ROOM, A MOTHER AMUSES HER YOUNGSTER.

The committee now numbers 34 and includes such names as Harry Emerson Fosdick, Reinhold Niebuhr, John C. Bennett, G. Bromley Oxnam, Ralph W.

Sockman and Norman Vincent Peale.

With the benediction of such men PPFA hopes to batter down the last moral barricades against

complete acceptance of artificial birth control, promoting the idea that procreation is not necessarily the primary purpose of marital intercourse. Planned Parenthood theology, supported by some Protestant and Jewish leaders, now has it that birth control not only is permissible but can be a definite moral obligation.

THOUGH PPFA has come off well in its campaign to win over Protestant churchmen, it has met an immovable object in its overtures for Catholic co-operation. The Church sees PPFA for what it is—mainly a propaganda agency. The suspicion lies deep that the organization is not really much concerned in finding a fool-proof method of practicing rhythm, a method it grudgingly tolerates for those with what it considers scrupulous consciences, but rather in propagandizing among Catholics the belief that artificial contraception is not morally evil.

In some cities Catholic groups will not even go so far as to join agencies where PPFA is a member. But in other cities they will. The decision whether to join or not is made on the basis of the local situation.

In recent years Catholic influence in Connecticut and Massachusetts generally has worked against a repeal of state laws (originally enacted through Protestant instrumentality) which forbids the use of drugs or devices to prevent conception and makes it illegal for doctors to

prescribe them. The Connecticut law is now before the U. S. Supreme Court and its decision may be expected soon.

In 1958 when the long standing but unwritten rule banning the issuance of birth control information and devices in New York City hospitals was disputed, the Archdiocese of New York, the Diocese of Brooklyn and the Catholic Physicians Guilds along with spokesmen for other church groups condemned any change in practice. The opposition, spearheaded by such groups as the city Protestant Council, the American Jewish Congress, PPFA and professors in New York City medical colleges, succeeded in persuading the N. Y. C. Board of Hospitals to lift the ban.

Because bitterness arises whenever birth control policy is contested in the area of public morality, some Catholics question the wisdom of pressing the Catholic position on this battleground. They judge that more harm than good results from this action.

Syndicated Catholic columnist Monsignor J. D. Conway wrote during the N. Y. C. hospital controversy: "Little permanent good will be accomplished and much more harm done by continued intransigent efforts to maintain this admirable regulation (the ban on birth control therapy). It is the rearguard action of a battle which has been lost all over the country."

In Birth Control and Public Policy, a report published by the

No major fertility research project under Catholic auspices is in operation in the U. S. at this time

Fund for the Republic, Catholic writer Norman St. John-Stevas states: "The hostility aroused against the Catholic community by these (pressure) tactics would be hard to overestimate; they strengthen in the non-Catholic mind the ever present fear of Catholic power and do much to nullify the persuasive force of Catholic teaching. In proportion to their ill effect, their good effect is small, and Catholics would be well advised to abandon them."

Although there may be disagreement among Catholics over the prudence of fighting a "rear-guard battle" in the field of public morality over the matter of birth control, there is no disagreement among them over the right and obligation of the Catholic Church to hold its members responsible before God's laws which completely exclude artificial birth control.

Despite the groundswell of PPFA philosophy and the capitulation of most Protestant bodies in recent decades, the birth control advocates will continue to find their principal adversary, the Catholic Church, teaching that the only morally acceptable means of family limitation, where there are valid reasons for it, are total or periodic continence.

IF CATHOLICS IN responsible

places can be accused of failing to face the birth control issue in America head-on, the grounds are that they abandoned fertility research to groups concerned mainly with artificial contraception and to scientists indifferent to traditional Christian morality.

With growing economic, social and psychological pressures leveled at Catholics to make use of artificial contraception, much is at stake in medical discoveries which (if their application is morally unobjectionable) could make the practice of rhythm absolutely reliable. Yet, with all the Catholic hospitals and medical schools in existence, there is no major fertility research project under Catholic auspices in operation in the U.S. at this time.

In view of the strains on family life today, there is serious need for the Church to intensify its educational program on the responsible use of sex in marriage and on the wholesome aspects of Christian marriage. At the same time the Church would be well advised to encourage Catholic sponsorship of fertility research projects which could provide more scientific and morally unquestionable means of family limitation. Otherwise the vital area of birth control knowledge will continue to be dominated by sentiment and passion instead of reason and morality.

— Inside Information —

Catholic statements on labor-management affairs are undergoing a significant change. The stress used to be on the obligation of management to use its power justly. Today, we are seeing repeated warnings to labor not to misuse its power.

The picture painted in numerous Catholic statements is this: the public is about fed up with free, collective bargaining between labor and management because it hasn't worked in several major disputes and the innocent victim is generally the public.

This loss of confidence, the argument continues, may pressure Congress into passing some form of a compulsory arbitration law, which would force a third party into negotiations and give this party the power to force acceptance of its recommendations.

The result? "Disastrous," says the Social Action Department of the NCWC, for example, which believes such a law would stamp out freedom and create more problems than solutions.

* * * * *

The USO is in trouble. This federation of six voluntary agencies shortly will be carrying an appeal for increased support to the general public.

Its chief aim is funds to shore up overseas work. USO off-post clubs for armed service personnel overseas total only 23, yet there are 1,125,000 Americans outside the United States. On the other hand, there are 245 clubs and centers in the continental U.S.

A goal of \$2,125,000 will be sought from the

public—the first capital funds campaign in USO history—to build off-post facilities in Alaska, Korea, Guam, Okinawa, the Philippines and Puerto Rico.

The Catholic member-agency of the USO is the National Catholic Community Service, which has Washington, D.C., headquarters.

* * * * *

The National Catholic Council on Interracial Justice is rapidly becoming an aggressive organization. You are bound to hear more about it, particularly if there is a Catholic Interracial Council in your area.

The federation is composed of about 40 interracial councils across the country. Recently, the organization held its first meeting in St. Louis, where delegates, about half Negro, committed themselves to an all-out push to encourage racial justice.

Sit-in demonstrations, such as those against segregated eating facilities, were not only approved, but recommended for Catholics. Segregation in public and Catholic schools was hit.

Furthermore, the conference advocated a novel approach to the problems of changing neighborhoods. Let Catholic parishes seize the initiative, the conference urged. Parishes should "assume active leadership in forming community groups to stabilize the area," to quote the resolution.

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As if things weren't bad enough here, the Post Office Department soon plans to stress how serious a problem is represented by the large-scale importation of obscene material from Europe.

Thirty-five mailbags recently seized in

New York by customs officials contained more than 20,000 separate items of alleged obscenity. The mail came from Scandinavia, the Netherlands, Great Britain and West Germany.

And -- this total does not include any first class mail which inspectors may not open.

* * * * *

The American Medical Association may become a working partner of U.S. medical missionaries serving with church groups of all denominations outside the United States, especially in Africa and southeast Asia.

Association officials and representatives of different religious groups, including the Catholic Society for the Propagation of the Faith, headed by Bishop Sheen, already have met to kick the idea around.

If adopted -- and it may well be -- the plan would see the AMA acting as a clearing house of news on the latest medical advances, organizing teams to visit mission doctors and keeping them abreast on new treatments.

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Interest in the Church's official public worship, the liturgy, is increasing rapidly. In recent years the five-day gatherings of the U.S. Liturgical Conference drew perhaps 1,000 Catholics and virtually no persons outside the Church. This year, however, more than 4,000 registered for the Pittsburgh gathering. Major sessions were repeated at different hours in different hotels to accommodate the crowds.

Of special interest is the fact that more than 200 Protestant, Jewish and Orthodox clergymen accepted invitations to attend. The special reception room set up for them proved to be

such a success that it is now planned as a regular feature.

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Those enrolled in Catholic adult education centers now reach an estimated 60,000. Only a decade or so old in most areas, the adult education movement has developed to the point where a national conference of Catholic programs has been formed. More than 80 Catholic colleges and universities offer such courses for adults. In addition, there are numerous parish and independent programs.

Courses run the gamut from languages, philosophy and labor-management relations to business, theology and home economics.

* * * * *

Are we to see an "Immigration Day" held in some parishes or dioceses this or next year? It might very well be. Those authorities involved in the work of settlement of immigrants are shopping around for a dramatic device to emphasize their belief that every Catholic should feel a real concern for the needs of immigrants, especially those whose families are divided between countries.

An "Immigration Day" observance, it is thought, would bring the Catholic concern down from lofty statements about rights of travel and remarks about complex and technical changes in U.S. immigration laws to the person-to-person level.

It is hoped a part of the discussed observance would include Catholics meeting recent immigrants and helping provide for their social and economic needs, thus developing a more informed understanding of their situation and others like them.



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You've seen Bob Crean's plays on the Kraft Television Theater and The Catholic Hour. With six youngsters to feed, he gambled sure success for the uncertain future of writing Broadway plays—and seems to have won.

Picture story of the Crean family photographed by Edward Lettau

MAIL ADDRESSED TO Robert J. Crean, playwright, has included strongly worded correspondence from the gas and electric company threatening to shut off service.

"This would have been disastrous," Crean explains, "not only because my seven children love to read and eat, but because I work on an electric typewriter."

The same mail deliveries often have included letters of praise from notables such as Helen Hayes, Cyril Ritchard, and world-famed Irish director Tyrone Guthrie, all of whom congratulated Crean for decid-

leave of television with the flat statement: "I'd rather be a good filling-station attendant than a writer who writes junk." The junk he referred to was the endless script rewrites that were forced on him to please ad agencies, sponsors and stars.

"No one seems to realize," Bob Crean says, "that television playwrights have no real control over their plays. I did one TV play in which the totally uncalled-for element of divorce was forced into the story line by a Hollywood star. It took me five rewrites and destroyed the play."

After the last rewrite, Bob insisted that his name be taken

playwright who gambled

by ROBERT SOUTHWICK

ing to write his first play for the theater.

Both types of mail were the results of a deliberate gamble taken by the 36-year-old writer who put aside a successful television career to aim at Broadway.

The gamble seems to have been successful. Crean's first Broadway play, directed by Mr. Guthrie and starring Ruth Gordon and Robert Morley, will be produced next season. With *A Time To Laugh* completed, he is writing again for television's top shows.

Two years ago Crean took

off the play. And it was. Jack Gould, *New York Times* critic, praised Crean's wisdom for thus "taking the Fifth." The critic then proceeded to roast the show.

"In another TV play I wrote," Crean says, "a bishop was turned into a governor so as not to 'offend the audience.' I don't know if the bishop would have offended them, but I know the revised play did. I'm now writing only for shows which guarantee no such pressures."

It was the tangle with the Hollywood star that induced Bob to risk the loss of television



profits and devote his time to a play for the theater, where not a word can be changed without the author's permission.

Crean's big writing successes and big problems as a writer began in August of 1956 when he burst into the front ranks of TV dramatists with his *Anna Santonello*. The play, produced for the *Kraft Television Theater* and starring Eileen Heckert, was nominated for the Kraft \$50,000 Playwrights Award. *Variety*, the entertainment world's newspaper, immediately dubbed Bob "an exciting addition to the

view with touring Jeanette MacDonald. The editor of the nearby Springfield *Daily News* was so surprised and delighted that he ran the story with Bob's by-line.

After high school, Bob worked for a year as a reporter and copy-desk editor for the Springfield *Morning Union*.

With World War II then at full pitch, Bob was more than happy to be drafted. His spirits sank, however, when the draft board turned him down as "too skinny." But the Army Air Force took the slim reporter as



ranks of top-flight video playwrights."

Previous to this, Bob was kept busy acquiring thorough training as a writer and enjoying his growing household which, by *Anna Santonello* time, already numbered his wife, Katy, and four little girls.

Bob's development as a writer started in high school, near his birthplace, Indian Orchard, Massachusetts. As a stage struck teen-ager he finagled an inter-

an enlistee and Bob spent the remainder of the war as a gun-sight specialist. He was discharged as a corporal in February, 1947.

Although he doubts whether there should be any such thing as a "Catholic playwright," Bob feels that his plays contain a strong current of Catholic insight. He holds that it is as impossible for a writer to detach himself from his religious attitudes as it would be for him to

ignore his own temperament. But Bob's strong religious convictions did not come easily.

In the service, Crean was purely a Sunday Catholic. But, influenced by a Catholic girl he knew and by a service buddy who is now a priest, he made a week-end retreat at a Passionist Monastery near the camp. "I have never been the same since," Bob states. "You might say the Passionists 'sold' me in one week end."

After the war and a period of free-lance writing on Cape Cod, Bob heard of the outstanding drama course offered at Catholic

righted, however, when he learned that Kerr was to return periodically for a series of lectures.

"I had not overestimated Walter Kerr," says Bob. "His thinking has been the strongest influence in my development as a dramatist."

As a C. U. sophomore, Bob established a firm reputation in the romance department by some heavy dating with Katy Simonaitis (now his wife), who was then a graduate student in the Drama Department.

"Katy was the kind of party girl that went out with the '20's,"



University. His application was accepted and he looked forward to studying under the famous Dominican, Father Gilbert Hartke, and especially under Walter Kerr, noted drama critic and author.

Bob laughs as he recalls, "Everyone went to C. U. to study under Kerr, but the year I arrived, he left." Since Kerr (now a neighbor of the Creans) had long been one of Bob's idols, Crean was crestfallen. All was

Bob reminisces. "She was also a fine comedienne and we shared the same serious interests. She was senior to me in education but I was three years older. So it balanced."

Katy and Bob were married in May of 1951 immediately after he had taken his B.A. and she her M.A. in Drama. Although her degree outranks Bob's, Katy leaves the business of drama to her husband—except, she says, "drama in everyday life." She



may be referring to the hectic but happy life of the Creans in Larchmont Manor, New York, or perhaps to what she describes as Bob's "work-walking."

"Some people sleepwalk" she explains. "Bob work-walks. In the middle of a busy day, with the kids whooping it up, suddenly the door to Bob's 'office' opens. He comes wandering into the middle of the kitchen looking dazed like a man from Mars.

"Sometimes I forget and say, 'Something to eat?' Then I remember. He stares blankly, does an about-face, and goes back to his typewriter. He wasn't really in the kitchen at all, but in the imaginary setting of the play he is working on."

Three years after their mar-

riage, Bob decided that if he was ever to make good as a playwright, he would have to go to New York. He felt that his apprenticeship as a staff member and TV columnist for the *Washington (D. C.) Standard* and as a reporter and editor for NCWC News Service had given him all they had to offer. Bob, Katy and the then three girls moved to New Rochelle, New York.

That was the first Crean gamble, but it paid off. After a brief stint with a publishing firm, Bob's work attracted the attention of Peter Lind Hayes and Mary Healy. Peter took Bob on as one of his staff writers and later promoted him to chief writer.

"In my three-and-a-half years





CREAN WRITES HIS TV AND BROADWAY SCRIPTS AT HOME, WHERE INTERRUPTIONS FROM THE YOUNGER MEMBERS OF THE FAMILY ARE FREQUENT.

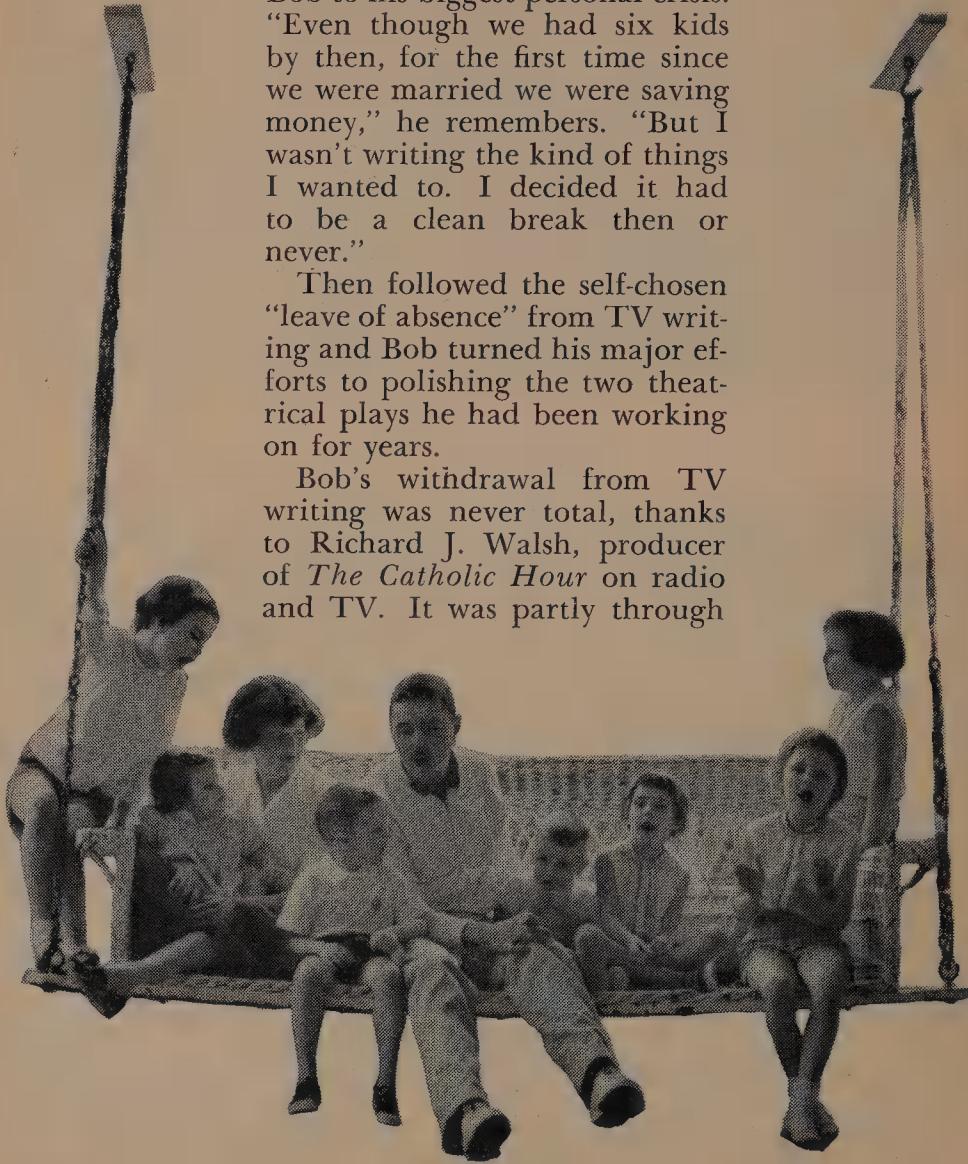


as chief writer for Peter," Bob comments, "I learned a lot, thanks to the immeasurable kindnesses of Peter and Mary."

The combination of long hours (three plays in one month for *Kraft*) and sponsor-agency-star frustrations gradually brought Bob to his biggest personal crisis. "Even though we had six kids by then, for the first time since we were married we were saving money," he remembers. "But I wasn't writing the kind of things I wanted to. I decided it had to be a clean break then or never."

Then followed the self-chosen "leave of absence" from TV writing and Bob turned his major efforts to polishing the two theatrical plays he had been working on for years.

Bob's withdrawal from TV writing was never total, thanks to Richard J. Walsh, producer of *The Catholic Hour* on radio and TV. It was partly through



writing assignments for Walsh's office that Bob Crean was able to keep the lights burning while working toward his first Broadway break.

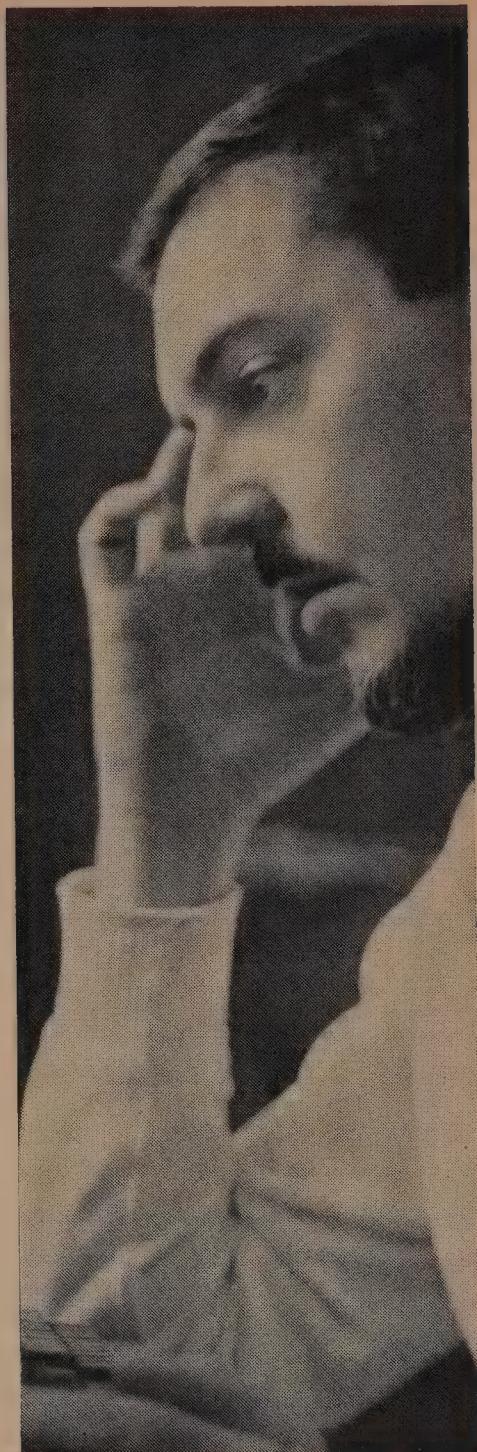
"I like writing for *The Catholic Hour*," Crean declares. "It allows a latitude for artistic integrity undreamed of elsewhere in the TV medium."

Nor have Crean's scripts for *The Catholic Hour* been dull, stodgy products. His five-part *Family, U. S. A.* series won first prize at the 1958 Catholic International Television and Film Festival.

Presently Bob is content and hopeful. An NBC "Special" presented his script, *Terrible Swift Sword*, a story about John Brown's Raid, on October 25th. His *The Isle Is Full of Noises* was seen on *The Catholic Hour*, also in October. And he has been commissioned to write the first show of the new ABC religious television series which begins in November.

With *A Time To Laugh* already scheduled and his second theatrical play optioned, Bob can begin to see solvency again.

And what does writer Bob Crean want in return for his gambles? "With the help of God and my talents," he remarked recently, "my ambition is to become a great writer. The goal is not wealth or flashbulb fame, but the ability to be able some day to portray man as he really is. This is the playwright's job—truth. All we need to do it is the eyes of God." ■ ■



ENTERTAINMENT

J. D. Nicola reports:

Those of you perturbed about recent incidents of anti-Catholic propaganda might like to know that the subject of Catholics and political power is treated quite favorably in three recent key motion pictures.

In ELMER GANTRY, reservations about a Catholic (Al Smith) running for the White House are mouthed by an obvious hypocrite. In THE DARK AT THE TOP OF THE STAIRS, a substantial speech about Catholics hoarding arms in convent cellars and Rome's plans for the conquest of America is made by a hissable busybody. In SUNRISE AT CAMPOBELLO, the hero (FDR) delivers a spirited defense of a Catholic's right to run for and be elected President.

DARK, incidentally, also features a theme song which should have no trouble climbing to first place on the record surveys—if it's not there already. It's as deliciously listenable as the recently popular THEME FROM "A SUMMER PLACE."

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Musically, perhaps the most significant trend in recent months has been the strong entry of old and not-too-old tunes into the "top 100" charts. They've been showing up steadily ever since SMOKE GETS IN YOUR EYES broke the rock 'n' roll stranglehold on the hit parade about two years ago. But in late summer and early fall as many as 20 and 25 were being listed among the 100 most popular songs.

Among them: OVER THE RAINBOW, IN THE STILL OF THE NIGHT, COOL WATER, HOW HIGH THE MOON, HELLO

YOUNG LOVERS, RED SAILS IN THE SUNSET, BLUE VELVET, MALAGUENA and another version of O SOLE MIO called IT'S NOW OR NEVER, not too long ago familiar as THERE'S NO TOMORROW.

* * * * *

Theater promoters hope Ike will make it to a stage performance before he leaves the White House Jan. 20. If he doesn't, it's believed he'll be the first President in almost 100 years not to attend the theater while in office.

Kennedy or Nixon will no doubt resume the tradition if Ike breaks it, both being avid playgoers. Dick and Pat Nixon met, incidentally, while in a Whittier, Calif., Little Theater production of a play called THE NIGHT OF JANUARY 16. Something for the soothsayers?

* * * * *

Whatever other good or bad effects television may have, it's certainly been no boon to Protestant Sunday night church services. Dr. Edgar S. Brown, director of worship for the United Lutheran Church, says that only 360 United Lutheran Churches now have regular Sunday evening services, compared with 525 eight years ago.

* * * * *

Pope John has had a permanent projection room installed on the third floor of his Vatican residence. Pope Pius XII once had removable film equipment brought in for a special viewing but Pope John is said to have expressed a desire to see a larger quantity of pictures.

* * * * *

Add THE GREAT ST. BERNARD to the already lengthy lineup of religious movies on deck. Twentieth Century-Fox is readying this one for next year, with the title role to be played by Perry Como.

The doctors said Al Warsley had but a short time to live. His livelihood had been teaching Latin, a language as dead as he would be in a year or two, the experts said.

Fifteen years later Al Warsley is still alive, and he takes delight in pumping a breath or two into the "Latin" corpse.

HE
HELPS
LATIN
LIVE
AGAIN

by CHARLES MORROW WILSON



WEST TOPSHAM, Vermont, has one general store, one filling station, one lawyer, a community hall, a post office, a church, a volunteer fire department and a population of 201. The backhills Green Mountain village also has the world's only general readership magazine in Latin.

Its name is *Auxilium Latinum* (Latin Aid) with a paid circulation of 29,955 in 41 nations. Its subscribers include cardinals, bishops, grain merchants, bank guards, mayors, judges, bankers, cooks, waiters, tribal chiefs, cement mixers, doctors and kings.

The editor-publisher is Albert Edward Warsley, B.A., M.A., Litt.D. His Doctor of Literature degree is from the University of Paris, 1936. He is a handsome, medium statured man in his late fifties. He has dark brown eyes like Julius Caesar's, Horace's love of country living and a Ciceronian sense of humor.

Fifteen years ago Latin scholar Warsley retreated to Vermont to die picturesquely of a heart condition which had forced his premature retirement as a teacher. But instead of expiring in the scenic Green Mountains as his doctors had thought, Al Warsley decided instead to live and to help Latin live.

Latin had never been a dead language to him since his first introduction to it back in 1914 at Seton Hall Prep School in South Orange, New Jersey. Twelve years later, as a young Latin instructor at St. John's Preparatory

School in Brooklyn, he made a college try at convincing others there was still a breath or two in the corpse.

At his own expense, he mimeographed a one sheet, two-page *Auxilium* or aid which he provided without charge to all Latin students who had survived the first year. The supplement sought to make entertaining reading by recounting school happenings, jokes and other items of interest to students, including the human ways of ancient Rome.

The reader sheet became so popular that Latin Instructor Warsley encored the following term, and distributed a whopping total of 300 copies, again without charge. A friend of the school reimbursed the young teacher for his project. Thereafter, throughout 20 years of Latin teaching Warsley continued to devise and give away copies of *Auxilium*.

WARSLEY WAS heading the Classic Languages department of the Elizabeth, New Jersey, Senior High in 1945 when his heart gave indications of misbehaving. Told by doctors, that his days were limited, he and his English born wife, Winifred, decided to spend them in rural Vermont.

At West Topsham they found a beautiful but saggy silled farm home, 136 years old. The following year they spent in faithfully restoring it.

Since he lacked time to be an invalid and was already neck deep in work, Albert Warsley

figured that he might as well take on Latin again. Early in 1948 he began "dummying" a would-be 20-page, slick paper magazine, at least nine-tenths of it in Latin.

He put in as much as 30 days on a single page of text, and up to 16 hours per day at writing the entire text from scratch. Carefully and thoughtfully he began selecting and appointing an editorial board which now includes eight distinguished Latin scholars. But first he had to have a magazine.

Warsley planned the revived and revised *Auxilium Latinum* as a home or classroom reading supplement for high school and college Latin students. He also planned to make it a self supporting enterprise without advertising, published bimonthly throughout the school year.

Aware that neither Latin students nor teachers are notorious for excessive wealth, he priced the subscription low: from 70 cents per year for large groups to a modest \$1.50 for individual subscribers.

School circulation catapulted to 1,000, then 5,000, then 10,000, and currently to nearly 25,000. The nation has many more Latin students than ever before, and by broad averages Dr. Warsley judges they are getting better.

The surprise factor, however, is the ever rising tide of non-school subscribers. Since the first such subscriber (a grain merchant) placed his order the day the first issue was mailed, the non-school circulation has reached 4,500 and is climbing. It now includes more than 300 Armed Services personnel, many on foreign duty, and more than 50 service chaplains.

When a Minnesota mayor and a Wyoming chief justice sent in subscriptions, Al Warsley figured them as one-timers. Like the vast majority of non-school subscribers both turned out to be loyal renewers. Just why his magazine has the loyal following it has Warsley can't figure out unless Latin is more popular than it is given credit for.

By 1950 subscriptions were pouring in from other nations

MASTHEAD OF THE LATIN MAGAZINE AL WARSLEY PUBLISHES IN VERMONT



Auxilium
LATIN  **Latinum**
AID

Official National Classroom Latin Magazine of
The Association for Promotion of Study of Latin

Founded and established in 1929



AL WARSLEY, THE MAN THE DOCTORS HAD GIVEN UP ON, SPENDS AS MUCH AS 16 HOURS A DAY EDITING HIS MAGAZINE.

and continents, and reader mail increased. Answering all letters in person is Warsley's one extravagance.

The late Pope Pius XII commended *Auxilium Latinum* in the course of a morning meditation. Amleto Cardinal Cicognani, then papal representative to the U. S., cited *Auxilium* as "an important and scholarly tool for keeping the Latin language alive and up-to-date in our schools."

Warsley was delighted by commendations from such eminent men. He is especially grateful to the Catholic Church because it has honored and enriched Latin for most of 19 centuries and because Latin has served and still serves as its prime language.

A cement mixer repairman became a charter subscriber, as did an Automat manager and a bank guard. A 103-year-old grandmother in New York City wrote him to explain that reading Latin is what keeps her young. A 96-year-old man from Manhattan wrote that having studied Latin at the Universities of Heidelberg, Brussels and Liverpool, he feels he is of an age to read Latin for pleasure.

A politician subscriber advised Warsley that he desired to call his opponent a rat "in a nice cultural way." Editor Warsley's *responsum* noted that *mus* is Latin for rat and that *murine* means ratty or ratlike. One day the politician referred to his adversary as "my *murine* opponent." The "opponent" publicly mused that he was agreeably surprised. Frankly, he had expected a slur.

Albert Warsley edits his mag-

azine for young people and all who think, speak and stay young. He keeps its Latin timely and lively. Latin texts used to reek with such sparklers as "Salutations, friend or foe, and what says the watchman of the night?"

In the *Auxilium ab Vermon-tum* when Alfredus meets Robertus and asks what he had been doing, Robertus replies, "*Ego domesticus otiarbar et legens loquens cum frater atque sorore.*" ("I was taking it easy at home just chinning with my brother and sister.")

In *Auxilium Latinum* the teenage friends don't just view the chariot races or sing at the Saturnian feasts. Instead, and in Latin, they go to and attend ball games, which Romans as well as Americans had, dances which Romans also had, and take their *puellae* to the drive-ins which were staple establishments even in ancient Rome.

RECOGNIZING THAT Latin is a language of laughter and song as well as creed and scholarship, *Auxilium* regularly carries a joke column, *Subrideamus* (Let's Smile) and a song department, *Canamus* (Let's Sing).

The *Latinum* jokes demonstrate that the thigh slappers of Caesar's times (100-44 B. C.) were fairly near par with U. S. TV, 1960:

Hospes: Ergo sic esurio ut equum possim! (Customer: I'm so hungry I could eat a horse!)

Ministra: Perebene! Ad rectam cauponam venisti. (Waitress:

That's peachy! You've come to the right restaurant.)

Or this one:

Puella: Cur faciem non rasisti antequam venisti ut me duceres ad saltandum? (Girl: Why didn't you shave before you came to take me to the dance?)

Puer: Faciem quidem rasi antequam adventi, sed diutissime tibi praetolor. (Boy: I did shave before I came but I've been waiting so long for you to get ready my beard grew out again.)

Auxilium Latinum for March-April, 1960, devoted several pages to Elvis Presley and his return from the army. The Pelvis profile in Latin was embellished with the translation of several of his hits. "You Ain't Nothin' But a Hound Dog" came out "*Tu Nihil Aluid Nisi Canus Veneticus*" ("Nothing Unless a Hound Dog You Are.")

Regular features of the magazine include all-Latin profiles of Famous Americans, Our Theatrical, Movie and TV Stars, Remarkable People, a True Story, a conversation page in Latin and a *Crucigrama* (cross-word puzzle).

THE EDITOR'S MAIL continues to bring entreaties from public school superintendents and college presidents asking that Al Warsley recommend or provide Latin teachers. Some even exhort him to "train" already employed faculty members as Latin teachers. He notes that demand for good Latin teachers exceeds the supply.

Now that *Auxilium* has subscribers in 41 nations from Canada to Chile, Sweden to Tonga, Hong Kong to Ghana, the Fijis to Tanganyika and even in the Vatican State which has the only Latin newspaper, Al Warsley is thankful for the chance to pay at least some part of what he considers to be his debt to Latin.

He points out that Latin was the official language of the Roman Empire for 1,239 years, an all-time record for any language of a State. It carried Western civilization through the Dark Ages, served Christianity in its world-wide mission, and has enriched English and many other languages, literally mothering French, Portuguese, Spanish and Italian. Latin has served and continues to serve law, medicine, poetry, philosophy and theology.

Local characters from West Topsham frequently edge into the *Auxilium*'s Latin. For example, Clint Moore, the local

water diviner who validly located Warsley's new well with a forked switch, became the subject for a reader-pleasing Latin exposition of water witching through the ages, including classic Rome and classic Vermont.

When a new schoolhouse was built at West Topsham to replace the one destroyed by fire and lightning, the first words one of the teachers chalked on the board were taken from *Auxilium Latinum*. Directly below the masthead on page 2, the Latin magazine regularly carries the Pledge to Our Flag. The teacher wrote, in Latin:

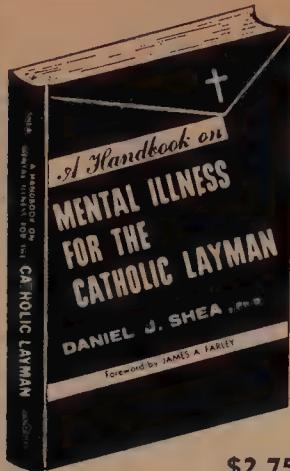
*Ego vexillo Unitorum
Statuum Americae
ac Republicae,
quam refert ipsum,
fidelitatem voveo:
Uni Nationi
sub Deo indivisibili,
cum Libertate
atque Justitia omnibus.* ■ ■

MODERN-DAY CARTOONS IN LATIN ARE A REGULAR FEATURE OF WARSLEY'S MAGAZINE

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INSIDE INFORMATION ON

Books

Virginia Kendall reports:

What kind of Christmas Season will books enjoy? Publishers predict bigger sales than ever for a wide variety of books catering to all kinds of readers. An unusual note this year is the bevy of big, beautiful gift books with lavish color or photo illustrations featured on almost every publisher's list -- with subject matter ranging from art to travel to science to cooking to the Civil War, music and theater. (A new trend can be seen in the number of books being readied on modern architecture and architects.)

* * * * *

One of the most spectacular books (in appearance and price) will be THE VATICAN (published by Harry Abrams) -- a limited-edition art book bound in red velvet, stamped in gold and priced at \$100.00. Probably destined to become a collector's item, the book is already expected to be sold out before Christmas.

* * * * *

Harassed parents who want to know how to keep children busy and other family members hobby-happy will welcome ART FROM SCRAP, by professors Carl Reed and Joseph Orze (Davis Publications, Worcester, Mass.). A treasury of information, the book offers plenty of practical help on how-to-do-it in creative crafts such as jewelry, puppets, printing, mosaics and fascinating projects using a variety of scrap material.

* * * * *

Of special interest to paperback book readers will be the first syndicated book review supplement in this field, PAPERBACK REVIEW, due to

appear this month. PR promises to cover nearly 600 titles with reviews by a "cosmopolitan" group of secular writers such as Mark Van Doren (Columbia Univ.), Sidney Hook (N. Y. Univ.), Brooks Atkinson (veteran N.Y.C. theater critic) and Margaret Mead (anthropologist). With a guaranteed circulation of 500,000, PR hopes to win the interest of high-school students who buy four times as many paperbacks as other readers do.

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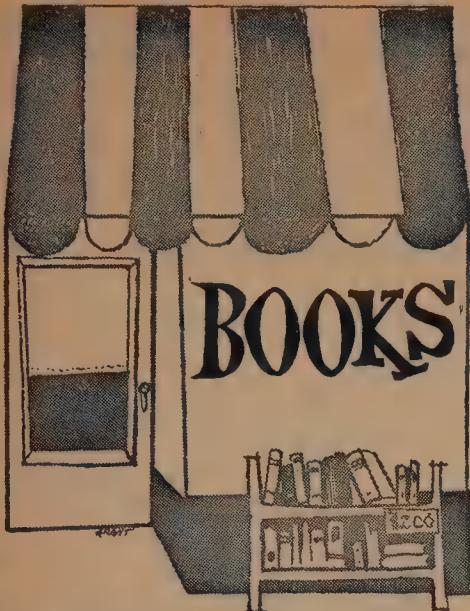
Advance forecasts for Spring, 1961, advise new books are coming from well-known fiction favorites including Graham Greene, Francois Mauriac, Kathryn Hulme, Alfred Duggan and Louis de Wohl (the last two among the busiest of historical novelists). The non-fiction field will provide more provocative books on world affairs and modern problems in INDIA AND THE WEST by Barbara Ward (Norton); KRUSHCHEV by Konrad Kellen (Praeger); EDUCATION AND CHRISTIAN CULTURE by Christopher Dawson (Sheed & Ward); CHRISTIAN TOLERANCE by Albert Hartmann, S.J. (S & W); and PSYCHIATRY AND RELIGION by Gregory Zilboorg (Farrar, Straus & Cudahy).

* * * * *

One of the most useful books to be published next spring may be THE CATHOLIC BOOKMAN'S GUIDE, edited by Sister M. Regis, IHM (Hawthorn) -- a long-awaited work recommending basic standards and books (both Catholic and non-Catholic) for libraries and Catholic readers.

* * * * *

Worth noting for your own library or gift list: DISPUTED QUESTIONS, by Thomas Merton (F. S. & C.); PETER CLAVER; Saint of the Slaves by Angel Valtierra, S.J. (Newman); GO TO HEAVEN by Bishop Fulton J. Sheen (McGraw-Hill).



Confederate Chaplain, James B. Sheeran, C.S.S.R. (Bruce. \$3.50)

Civil war enthusiasts will have no trouble warming up to this interesting little volume. This personal diary of Father James Sheeran, a Southern chaplain in the Civil War, combines vivid on-the-scene reports of famous battles and an unusual picture of religious life among the Civil War soldiers.

Father Sheeran was an individualist. A vociferous rebel, he inveighs mightily against the tyranny and injustice of the North. He refers to the Union Army as "Yankee robbers." However, his partisanship never blinds him to objective reporting about Confederate soldiers. Had the Southerners, exhausted from constant marching and fighting, not straggled so badly during the days before Antiet-

am, he claims Lee would have won that important battle.

Father Sheeran depicts the awful carnage of war and the great suffering among the wounded and dying. He makes every effort to minister spiritually to these men and provide medical care for the wounded. His diary is an edifying and valuable historical document, a first hand view of the war through the eyes of a Catholic priest.

Wrap-up: First class Catholic Americana.

The Screen Arts, Edward Fischer (Sheed & Ward: \$3.50)

Americans spend endless hours in front of TV sets or in movie theaters. Too few know how to evaluate artistically the fare offered in these mass media. If they did, unquestionably they would not waste their time and money on much of the junk that Hollywood and the networks produce.

For those who wish to know the basic rules for aesthetic appreciation of TV and movies, Edward Fischer's *The Screen Arts* is a handy and worthwhile guide. This clearly written book has copious examples from the most popular of recent screen offerings. Its practical, concrete approach will appeal to the average reader. Dramatic clubs and discussion groups also will find Fischer's study a helpful aid.

Wrap-up: Balanced screen analysis.

Christmas Every Christmas,
Hubert M. Dunphy (Bruce.
\$2.75)

Many Catholics will welcome this spiritual book on the true meaning of Christmas and its surrounding feasts. In an unpretentious way *Christmas Every Christmas* offers some spiritual food to go with the eggnog and candy. In his book, Father Dunphy traces the Christmas season from the first Sunday of Advent to the octave of the Epiphany. He writes with feeling and insight about the feasts, their meaning and their history. His pages are brightened by excellent art work.

Wrap-up: Fine help for a spiritual Christmas.

Disputed Questions, Thomas Merton (Farrar, Straus and Cudahy. \$3.95)

Disputed Questions gathers together a number of Trappist Father Thomas Merton's recent essays and literary excursions. Although Father Merton is grounded at Gethsemani in Kentucky, his active mind is not, and in his book he takes us to the peaks of Mount Athos in Greece for a capsule history of the monastery and monks there.

In other parts of the book Father Merton introduces us to the Saint of the Sinai Desert, St. John Climacus, and to the Renaissance hermits and early Carmelite friars.

But as the title suggests, *Disputed Questions* is not simply a review of monastic history. The

author treats such varied controversial topics as "Christianity and Totalitarianism," "The Power and Meaning of Love," "Sacred Art and the Spiritual Life," and "The Pasternak Affair."

The theme linking these diverse topics is the relation of the person to the social organization. Father Merton believes that in our time the sublime spiritual values of the individual have been warped or totally destroyed.

By far the best and most interesting of the essays is "The Pasternak Affair." The author is sympathetic to the famous Russian writer and his book, *Doctor Zhivago*. Father Merton points out with clarity and vigor, which few critics have, the profound spiritual significance of Pasternak's great literary work.

Father Merton would do well to produce other essays similar to "The Pasternak Affair." He is always at his best in literary analysis to which he brings theological and spiritual depth. Unquestionably Father Merton's unique treatment could help illuminate the message of other men of good will such as Boris Pasternak.

Wrap-up: Some hot, some cold, some in the oven nine days old.

Women in Wonderland, Dorothy Dohen (Sheed & Ward. \$4.50)

"What a misfortune to be a woman! And yet the worst mis-



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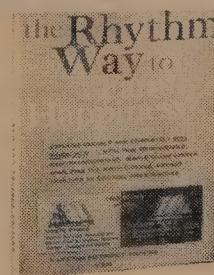


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fortune is not to understand what a misfortune it is." So wrote Kierkegaard.

Freud was equally glum. "She is envious of the male and the only way she can seek compensation for her biological inferiority is by becoming pregnant."

Ashley Montagu took a different tack. He claimed women comprise "the superior sex."

Dorothy Dohen, author of *Women in Wonderland*, quotes these men but takes a much more balanced view of the female species. The author—a one-time editor of the defunct, pepper-pot journal *Integrity*—is now a full time sociologist. In this book she draws a superb Christian evaluation of the modern American Catholic woman—who she is and what problems she has.

Miss Dohen points out that traditional Catholic theology regards a woman's subjection to her husband as one of dignity and honor. She says this view allows for considerable latitude in the married relationship. St. Thomas, the author contends, was outside this stream when he argued that a woman was made only for procreation.

Women in Wonderland deals in popular sociological fashion with the question of woman's role in marriage today, working wives, divorce and the divorcee, single women and their problems, dedicated virginity and spirituality for the modern woman.

In writing about these topics

Miss Dohen has an unerring sense of the problems and dilemmas of the modern Catholic woman. She has a frank, realistic approach which makes her book extraordinary and valuable. The obvious scholarship and research underlying her conclusions never trap her into an overblown ivy tower analysis. And her religious concerns do not become pietistic.

Teachers, priests, counsellors—anyone seeking to understand the modern Catholic woman—will learn from this book. But the person who'll gain most of all is the young Catholic woman herself.

Wrap-up: Keep this girl at the typewriter.

We Hold These Truths, John Courtney Murray, S.J. (Sheed & Ward. \$5.00)

"You never nod in a class conducted by Father John Courtney Murray," a young Jesuit said of his dogmatic theology professor. "His lectures have been the greatest intellectual experience of my life."

Readers of *We Hold These Truths* now can share in the wisdom of this renowned American theologian. The book is a collection of essays written for various journals during the past decade. They are a brilliant, searching analysis of contemporary religious and social problems.

The first essay, "The Civilization of the Pluralist Society," is Father Murray's famous dis-

course delivered at the Fund for the Republic seminar which developed the topic of "Religion in a Free Society." This essay sets the tone for the rest of the book by calling for rational discussion in order that peace may be maintained and understanding in a pluralist society increased.

For Father Murray the civil society is always the rational society, and his book is an eloquent plea for the use of reason in civil life. He cites as an example of this default of reason the lack of a public philosophy in America. He asks, "What is our purpose? And what are our values? These are the crucial questions. They are not being answered."

Father Murray says that for society to cohere and endure, it must find a consensus, and this consensus, he says, is found in human reason. Public consensus results, he claims, from "the slow and subtle operation of that rational dynamism, inherent in human nature, which is called natural law."

The role of the modern university, Father Murray suggests, is not to reduce modern pluralism to unity but to reduce it to intelligibility.

Later in the book the author examines some specific problems of our own pluralistic society: the question of government aid to private schools, censorship, the future of freedom, the morality of war, and a return to natural law. His

solutions, as we would expect, are cogent, forceful and eminently reasonable.

Father Murray is a vocal exponent of the traditional Catholic doctrine of reason and its supremacy in man. His book is both an apologetic for and a luminous example of this noble tradition.

Wrap-up: Brilliant, thinking man's book.

The Strategy of Desire, Ernest Dichter (Doubleday. \$3.95)

Ernest Dichter, great white father of motivational research, explains in this volume the fine art of advertising. Motivational research—MR as the trade calls it—is the science of discovering our emotional needs and how they influence our buying habits.

If you were born before 1900 . . .

. . . let us tell you how you can still apply for a \$1,000 life insurance policy (for people up to age 80) so that you can help take care of final expenses without burdening your family.

You handle the entire transaction by mail with OLD AMERICAN of KANSAS CITY. No obligation. No one will call on you!

Tear out this ad and mail it today with your name, address and year of birth to Old American Insurance Co., 4900 Oak, Dept. L1104M, Kansas City, Missouri.

A few years ago Vance Packard exposed the MR boys in *The Hidden Persuaders*. He challenged the morality of advertising practices based on motivational research. *The Strategy of Desire* is Madison Avenue's reply and it leaves little doubt that Mr. Packard has a point.

The practice of motivational research is not wrong. Actually it is simply a department of modern psychology. The disturbing thing is the way some practitioners—notably advertisers—use MR. They view man in purely mechanistic terms. Probe him and punch him long enough and you will find the cleft in his psyche. Then you can sell the poor beast anything as long as he thinks it fills an emotional gap and makes him more secure.

To be sure much of what the author describes is relatively harmless and highly interesting. He contends the shape of a product, for instance, often determines its sales. Dove soap was a big success because of its pleasing oval shape.

Dichter says the weight of an object influences purchasers, too. Duraluminum vats, equally as strong as heavier steel vats, could not be sold by the manufacturer, his researchers discov-

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ered, because they were so much lighter. Buyers invariably associate strength with weight.

Certain items have a sex. Tea, for example, was considered feminine, dainty and weak. Few men would drink it. A whole ad campaign was mounted to change the image of tea from a feminine beverage to a masculine one. "Take tea and see" was part of this campaign.

The fun ceases, however, when the author discusses the philosophy underlying his research. He says, "There is no sharp line dividing materialistic and idealistic values. To make such a distinction is unscientific. It is cheap moralistic hypocrisy. . . . How we behave always comes before how we should behave."

In the application of some motivational research findings such an attitude seems to prevail among many of Dichter's disciples.

The final chapter pleads for the use of motivational research techniques to carry America's message to the world. Dichter, not too impressed by man's rationality, says we must capture the emotions of the world. No one would contest his assertion that America's image abroad needs polishing. The paradox is that we should use MR to do it. Similar techniques, used for materialistic goals, give us the black eye in the first place.

Motivational research has some immensely important and useful applications in modern life. It has many lessons for

our Catholic apologists as an alert reader of *The Strategy of Desire* will see.

Emotions are an important part of man. But ultimately man is a rational being and any effective appeal must be to his intellect and not simply to his emotions. Otherwise we admit that demagogues and charlatans run the world and man's spiritual nature is badly undersold.

Wrap-up: The strategy of materialism.

Monsignor Connolly of St. Gregory's Parish, Vincent McCorry, S.J. (Dodd, Mead. \$3.50)

Father McCorry's pleasant novel about a typical American parish will make easy and enjoyable reading for American Catholics. There is no attempt here to wrestle with deep themes or probe the souls of troubled priests à la Graham Greene.

Instead the author depicts the everyday events of parish and rectory life in all their humor and simple humanity. In so doing the author unconsciously reveals the key to the success of the American parish priest: close involvement in the lives of his people.

Wrap-up: Bland and bouncy.

The Science of the Cross, Edith Stein (Regnery. \$4.75)

Edith Stein was a Jewess. A brilliant student, she became a doctor of philosophy at the University of Freiburg in her native Germany in 1916. Six years

later she entered the Catholic Church after a painstaking study of the writings of St. Teresa of Avila.

Possessed of a deep religious and mystical nature, Edith became a Carmelite in 1934. To escape the anti-Semitic violence of the Nazis she fled to the Carmelite Convent at Echt in Holland. But the Gestapo eventually seized her when Holland was occupied. She died in the gas chamber at Auschwitz in August of 1942. Her cause for beatification has been started.

The Science of the Cross is Edith Stein's last and greatest book. Written during the harrowing days when the Gestapo was summoning her to their headquarters for brutal questioning, it is her own unique and penetrating analysis of St. John of the Cross and his spiritual doctrine.

The book, however, is not simply a commentary on St. John's writing. Edith Stein adds much of her own interpretation. As one of the book's editors says in the introduction: "... she extends his teaching on the Cross into a philosophy of the person. In her discussion of the fundamental laws of spiritual being her attention is given especially to the questions which concern the essence and the destiny of the human person: the ego, the person and liberty on one hand; spirit, faith and contemplation on the other."

Wrap-up: Deep insights into the soul's dark night.

Often we are told that, as soon as we commit a mortal sin, we should make an act of perfect contrition. But how can the average person be perfectly sorry for his sins? This seems possible only for someone so holy that he wouldn't commit a serious sin anyway.

Like many Catholics, you are being misled by the word "perfect" in regard to contrition. You probably think of perfect contrition as the greatest possible sorrow, so intense that it would almost move you to tears. No wonder you consider it quite beyond you. Actually it is not.

The difference between perfect and imperfect contrition is not how much we are sorry but why. We regret every sin because it offends God. But if our sorrow looks more to the harm that offending God *causes us*, then it is styled "imperfect"—compared with "perfect" sorrow which focuses primarily on sin as an insult to a most lovable God.

Look at a crucifix. How Christ loved us to take upon Himself such a painful death! Now Christ, we know, is God. His Passion proves how much God loves us and how much He deserves to be loved in return. When you are sorry because you have offended this most lovable Friend of yours, you have perfect contrition.

Note that this kind of contri-



JOHN ZIEGLER, C.S.P., S.T.D.
DIRECTOR

tion does not require you to be so sorry that you are willing to give up all venial sin. It is enough if you intend to avoid at least all mortal sin because it offends God's goodness. This is obviously not the ideal but, remember, it is enough.

Another popular misunderstanding: that unless you put aside all self-interest, you contrition remains imperfect. Not at

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all. You can be sorry for several reasons at once: the possible loss of heaven, the fear of hell, the love of God. The highest motive does not exclude the others; it simply excels them.

Since perfect contrition instantly restores friendship with God, we should try to have it as soon as possible after falling into mortal sin. But don't reserve it for those sad occasions. Tell God everyday you love Him. Gradually you yourself will become one of those who, as you say, are so holy they wouldn't commit a serious sin anyway.

Occasionally we read that scientists may some day discover "the secret of life." Then they will supposedly be able to combine non-living substances and produce living matter in the laboratory. Is this possible according to Catholic teaching?

Yes, the only life which we are sure cannot come into being without the direct action of God is human life. The creation of a human soul is His work alone.

In the beginning of the world, non-living matter may, according to God's plan, have been turned into living matter without any special action on His part. If scientists could discover the details of this process, they might be able to bring together non-living matter under similar conditions so that it would become alive.

God would still be the Creator of this life because all the factors present, including the scientists themselves, would ultimately depend upon Him for their exist-

ence. The project would be successful because it followed the laws of nature by which God governs the universe.

God knows everything, including whether or not I will save my soul. How then am I free since my fate is already decided? You may think this too speculative a question for a layman, but it is a very real problem for me.

It is a very real problem for anyone who has ever considered it. Theologians have discussed it for centuries without coming up with a satisfactory answer. In fact, any answer that does away with the difficulty entirely would necessarily be incorrect, for this is a mystery which we cannot hope to comprehend in this life.

But the question is not: Are we free? Certainly we are. Our experience tells us so, and God Himself has told us that we are free to work out our eternal destiny. The moral teachings of both the Old and New Testaments would be meaningless unless we were able to choose right and avoid wrong.

It is just as certain that God knows our future acts. Yet His knowing leaves our freedom intact. The question is then: *How does He know without thereby destroying our freedom?* This is the mystery.

Other mysteries we accept without worry. No one fully understands how Christ can be both God and man. Not only do we believe it on the authority of God, we rejoice in it. But the mystery of God's knowledge and

human freedom! How it can disturb us.

It may help to realize that you always have been acting out the practical consequences of this mystery without the slightest hesitation. God always knew whether you would graduate from college, get a good job, marry your wife. But did this thought discourage you? You prayed for success, you worked for it as hard as you could.

If you had sat at home, believing that your future was out of your hands, you would certainly have failed in all your objectives. So will anyone fail to reach heaven who does not join his own persevering efforts with God's grace. No doubt about that.

Thumbing through an almanac recently I was astonished to see how many millions of people still belong to non-Christian religions like Buddhism and Moslemism. How do you account for the great popularity of these false religions?

Man is incurably religious. He seeks some knowledge of a higher Being, some assurance of a future life, some guide for living up to his nature. So when for some reason he does not find the true religion, he invents or finds one that is partially true and accepts this as a substitute.

Since a large part of the world's population has had little or no contact with Christianity, it would be strange if many had not embraced other religions. For in these they find a creed, some promise of life beyond the

grave, and a code of conduct.

Generally the ideals of these other religions are not nearly as exacting as those of Christ's Church. Their attraction lies then in the fact that they offer some satisfaction of man's natural need for religion without demanding a great deal of sacrifice from him.

In a TV drama centered around a murder trial, the prosecutor demanded that the defendant be punished for having broken the "Sixth" Commandment. Am I right in thinking the Ten Commandments must be numbered differently in the Protestant Bible?

Yes, although the Commandments themselves are substantially the same in all accepted versions of the Bible.

The Bible itself does not attach numbers to the Commandments. The Catholic enumeration follows the division made by St. Augustine in the fourth century and used almost exclusively until the time of the Reformation. According to this arrangement, the First Commandment contains the prohibition of both false worship and idolatry.

Protestant versions devote a separate commandment, the Second, to the worship of images. As a result, the commandments which follow are advanced one over the Catholic enumeration. So "Thou shalt not kill" becomes the Sixth Commandment. To keep the total number at ten, the last two commandments, as we know them, are combined into one and called the Tenth.

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